

THE TRUE AMERICAN.

Devoted to Universal Liberty; Gradual

Emancipation in Kentucky; Literature; Agriculture; Elevation of Labor, Morally and Politically; Commercial Intelligencer, &c., &c.

VOLUME I.

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WILLIAM L. NEALE,

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CALEB HARTSHORN, of Boston, for the six New England States.
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POETRY.

From the Atheneum.

ADIEU.

By ALICE JANE SPARROW.

Friend of my heart, adieu!

God keep thee in his care!

Receive this parting gift;

Believe this parting pray'r;

And do not quite forget the few

Bright hopes we've known. Adieu! adieu!

Remember vanish'd hours—

When we were young and bold!

Or one who thinks of lies

With thoughts too deep to tell—

Or one whose love more plead fast grew

'Mid clouds and tears! Adieu! adieu!

Let gentle dreams arise—

When thou art far from me—

Or all the "counsel sweet!"

That I have shared with thee;

Think of me as still as when we two

Mingled sweet thoughts? Adieu! adieu!

Think of the heart of love

That ever springs to us;

The dreams we had and seem'd

No earthly joy so sweet

To when on spirit wings it flew

To speak with thine! Adieu! adieu!

These are no idle words—nor new—

Thou knowest their truth! Adieu! adieu!

ANTI-SLAVERY.

LETTER FROM HORACE GREENEY

To the Anti-Slavery Convention held at Cincinnati.

NEW YORK, June 3d, 1845.

DEAR SIR.—I received, weeks since, your letter inviting me to be present at a General Convention of the opponents of Human Slavery, irrespective of past differences and party organizations. I have done nothing till the last moment my answer, hoping I might this season indulge a long cherished desire and purpose by visiting your section and city, in which case I would certainly have attended your Convention. Being now reluctantly compelled to forego or indefinitely postpone that visit, I have no recourse but to acknowledge your courtesy in a letter.

In saying I should have attended your Convention had I been able to visit Cincinnati this month, I would by no means be understood as implying that I would have claimed to share in its deliberations; still less that I should have been likely to unite in the course of action to which these deliberations will probably tend. Whether there "can true reconciliation grow" between those opponents of Slavery whom the late Presidential Election arrayed against each other in desperate conflict, I do not venture to predict. Most surely that large portion of them with whom I acted and still act, have been confirmed in our previous convictions of duty by the result of that election, and by the momentous consequences which it has drawn after it. Not merely with regard to this question of Slavery, but to all questions, I have by that result been warned against pledging myself to any special and isolated Reform in such manner as to interfere with and fetter my freedom and ability, to act decisively and effectively upon more general and immediately practical considerations of National interest and Human well-being. You and yours, I understand, have been confirmed in an opposite conviction. Time must decide on which side is the right.

But while I cannot hope that I should have been able to unite with you upon any definitive course of action to be henceforth pursued by all opponents of Slavery, irrespective of present or past differences, I should have gladly met you, conferred with you, compared opinions, and agreed to act together so far as joint action is not forbidden by conflicting opinions. Animated by this spirit, I shall venture to set before you, and ask the Convention to consider, some views which I deem essential bearing upon the present condition and ultimate success of the anti-Slavery movement.

What is Slavery? You will probably answer, "the legal subjection of one human being to the will and power of another." But this definition appears to me inaccurate on both sides—to broad, and at the same time, too narrow. It is too broad, in that it includes the subjection founded in the parental and similar relations; too narrow in that it excludes the subjection founded in other necessities not less stringent than those imposed by statute. We must seek some true definition.

I understand by Slavery, that condition in which one human being exists mainly as a convenience for other human beings—in which the time, the exertions, the faculties, of a part of the Human Family are made to subsist, not their own development, physical, intellectual and moral, but the comfort, advantage or caprices of others. In short, wherever service is rendered by one human being to another, on a footing of one-sided and not of mutual gratification—when the relation between the servant and the served is not one of affection and reciprocal good offices, but of authority, social as well as power over subsistence on the one hand, and of necessity, servility and degradation on the other—there, in my view, is Slavery.

HORACE GREENEY.

LEXINGTON, KENTUCKY, TUESDAY, JULY 29, 1845.

LETTER FROM CASSIUS M. CLAY,
To the Anti-Slavery Convention at Cincinnati.

LEXINGTON, MAY 15th, 1845.

MESSES. S. P. Chase and others, Committee, &c.

GENTLEMEN—I have some time since

received your letter of the 21st ult., invit-

ing me to attend a Convention, to be held

in Cincinnati, on the 11th day of June

next, of "all who, believing that whatever

is worth preserving in Republicanism, can

be maintained only by eternal and uncom-

promising war upon the criminal usurpa-

tions of the slave power," are resolved

"to use all constitutional and honorable

means to effect the extinction of slavery

in their respective States, and its reduc-

tion to its constitutional limits in the

United States." I have held your invitation

under respectful consideration, and whilst

I appreciate your kindness, and should be gratified to meet you personally in

council, I must beg leave to decline be-

ing present on that occasion. The language used by you is my own: it was written

on the event of the gross usurpation,

by the two houses of Congress, of the

treaty-making power, which is vested by

the Constitution exclusively in the Senate,

in respect of action, two-thirds of the

sovereign States of the Republic, instead

of mere majorities of quorum in each

House; and this two, with the avowed pur-

pose of adding slave territory to this

Union, by which you and I were to be de-

prived yet more and more of our equal

right of representation in our own govern-

ment. I trust that such sentiments will be dis-

missed. Whatever hopes may be indulged by

those who permit themselves to speculate

concerning secession or nullification, we

have enjoyed more abounding national

prosperity, more perfect political and so-

cial equality, and more precious civil and

religious liberty, by, through and with our

present constitution, than were ever

before secured by any people. We can-

not know what portion of these blessings

would be lost by dissolving the present fab-

ric and constructing another or others in

its place. Heaven forbid that we should even

contemplate the experiment.

Prudence in regard to the cause of Emancipation forbids the indulgence of a thought of Disunion. If it be, so confessedly diffi-

cult to avert the national conscience while

the patriotism of Abolitionists cannot be

justly questioned, it would be ruinous to

suffer so noble an enterprise to be at all

connected with designs which however they

may be excused or palliated, must nevertheless be sedious and treasonable.

I grant that the annexation of Texas,

through the failure of concert among the

opponents of Slavery, vastly increases the

difficulty of Emancipation. But still I

trust that if that great enterprise be con-

ducted with discretion, it will advance faster

than the population and political in-

fluence of the new Territory. The slave-

holders have enlarged the domain of our

country. Let this untoward event only

excuse us the more. Let us rouse our-

selves to the necessary effort and enlarge

the "Zone of Freedom."

Men differ much in temperament and

susceptibility, and are so variously situat-

ed that they receive from the same

causes very unequal impressions. It is not

in human nature that all who desire the

abolition of Slavery should be inflamed

with equal zeal, and different opinions con-

cerning the measures proper to be adopted.

Great caution is necessary therefore to pre-

serve mutual confidence and harmony.

No cause however just, can flourish with-

out the patriotic of abolitionists can not

be fully realized, but it will be difficult to

convince the public of the justice of our

cause.

I am far from denying that any class of

Abolitionists has done much good, for

their common cause;

but I think the whole result has been much diminished by the

angry conflicts between them, often on

more metaphysical questions. I sincerely

hope that these conflicts may now cease.

Emancipation is now a political enterprise,

the abolition of the slave power, to be ef-

fected through the consent and ac-

tion of the American people. They will

need no countenance or favor to any other

than law and constitutional means. Nor

is the range of our efforts narrowly

circumscribed by the Constitution.

In many of the free States there is a

large mass of citizens disenchanted on

the ground of color.

They must be won over to the

abolition of slavery, but this is a

task which requires a

long and arduous

struggle.

COMMUNICATIONS.

For the True American.
LETTERS TO THE LADIES OF KENTUCKY.—NO. II.

Beloved Sisters:—In my former communication I considered the nature of the responsibilities resting upon us as women. We will now investigate the proper manner of discharging those duties which grow out of our peculiar relations.

In order to ascertain the proper manner of discharging our high moral responsibilities, we must inquire into the nature of those with whom we find ourselves connected in the various relations of society. If the human mind is so constituted that it responds to the lofty sentiments which inculcate truth and duty, if the voice of disinterested love meets a ready response, if conscience sanctions the right and disapproves the wrong, then are the moral sentiments when rightly acted upon, capable of holding in control all the elements of our social and political system.

However degraded and low we may find a human being through the influence of neglected moral and intellectual culture, if his heart is in the least degree susceptible of the influence of disinterested love, he is still redeemable; the divine likeness is not wholly obliterated; the seal of his maker is still upon him. If there is in all the wide universe of God a human soul that may not be redeemed, it is because the fire of love is entirely extinguished in the spirit, and self alone reigns the unlimited sovereign of every affection and desire.

As it is the moral nature that it is our peculiar province to direct and control, moral means are the only appropriate instrumentalities for the accomplishment of the great object. Brute force may control unthinking masses, but free intelligence can only be reached through these channels of communication which God has ordained. We shall gain the highest lessons, both of theory and practice, by reverting to the teaching and example of Him who was "the brightness of the Father's glory."

He who "spoke as never man spake," opened his lips with love, and addressed even the degraded and sinning in the words of gentle forgiveness and unsatisfied kindness. And that the ignorant and wandering, even "the lost sheep," might hear his voice more readily, he condescended to minister to their physical wants; to heal the sick to open the eyes of the blind, to heal the ears of the deaf, to restore the lame, and even by his authority to expel from the diseased soul the tormenting demons. Though so poor that he had not where to lay his head, yet were thousands fed by him prevailing blessing. He did not regard the body at the expense of the soul, but he knew full well that it was ordained of God to be the fitting temple for the residence of a refined and exalted nature; and the great atoning sacrifice of his own body on the cross, completed the testimony of his disinterested love. In this he peculiarly commend his love because he laid down his life, not for those who had known, and loved, and adored him, but for his enemies, those who had long trampled on the divine law, and had despised alike the chastisements and the mercies of their Creator. And now we are called upon to love him "because he first loved us."

In imitation of his example, it becomes our duty to look after the poor and degraded, the ignorant and erring, and in the voice of love and gentleness, to lead back the wanderer to his Father's mansion. Not only does our mission as women demand of us that we guard the moral purity of those committed to our especial care, but the bond of fraternity that connects together the whole human family, commands every erring brother and sister to our kindliest efforts. As Jesus offered his life as a ransom for all, so should we be willing to offer the sacrifice of our hearts for the elevation of every human being. "No soul worthy the purchase of a Saviour's dying love is unworthy of our prayerful and earnest efforts for its elevation." This conviction is essential to prepare us to inquire into our duties with impartiality. Without it we shall limit our exertions to the few in whom our immediate relation leads us to feel a selfish interest. It is necessary in order to point out the true spirit in which we should undertake the discharge of our duties. It points out a sphere so wide that only a universal principle can be applied. A universal language which the whole created family of man can fully understand, is the only true expression of our moral mission, and that is the voice of that love which seeketh not its own."

In truth, love seems to be the only principle by which beings created with the same essential attributes, can effectually control each other. Force may for a time direct the energies of the body, and even limit the development of the spiritual nature, but the process of time, the controlled may become the controller, the tyrant may be made the victim of the brutal nature which his tyranny has contributed to develop, the crouching meek may, by mere bodily strength, become the lordly dictator of the refined and once exalted. But that love which seeks to bring every human soul into the highest moral harmony with the Divine law, fears no brutal resistance. "Love worketh ill to his neighbor, therefore love is the fulfilling of the law."

"Peace on earth and good will to men," was the divine and harmonious announcement of the heavenly messengers who proclaimed to the humble shepherds the advent of the long anticipated Messiah, and his whole mission was emphatically designed to bring the whole human race into harmony with the laws of God, and consequently to lead them to seek the true interest of all who bear the impress of intelligent, accountable nature. If then we acknowledge ourselves his followers, we are bound to follow his example of kindness and love in all our intercourses with our fellow beings.

But am I remissed, that though the sphere of man demands this of him, yet woman is by her position required to exhibit her obedience by a passive yielding spirit, and a modesty that shrinks from acting in any but the most retired walks of life?

Let us, beloved, never violate one of the true properties of life, but do not let the shackles of custom bind our spirits in an inactive, supine condition, which forbids us to rightly put forth those mighty energies committed to our trust. Jesus, who knew perfectly what the true sphere of woman was, never rebuked her kindly misdirections. She was not spurned from the cross because it was unseasonably to look on and sympathize with suffering humanity, and the glorious triumph of Jesus over death, was first announced to a repentant woman.

Need I tell you of the salvation that God has often designed to effect through her humble instrumentality? You all know of Deborah, of Esther, of Judith, of Mary, and many others, whom God has honored for their activity in his service. And you know too of the evil which a perverted female can effect.

A recent writer from Paris says, "The moral condition of France is, I am sorry to say, every day degenerating. We have had sad examples in the case of Madame Laffitte, and others, how far the depravity of women's hearts can carry them; men are now following their bad example, and the provincial courts of law are frequently occupied with trials where husbands figure as the prisoners of their wives."

In our own country, how many dues have originated among those who filled high stations, in order that they might prove themselves worthy of the favor of our sex? Who can have forgotten the tragic scene which was enacted in your mind, at the instigation of a deeply injured, but misguided woman? O! how often are the high spirited and noble, dragged to the very gates of the pit through woman's misdirected agency!

Such contemplations, though sometimes needful, as by no means pleasant, and we gladly turn to a brighter picture. Look at woman in the courageous discharge of her high and holy mission, and see what blessings result from her humble labors. The poor are aided, the sick are restored to health, the destitute orphans find home and shelter, the vicious are reclaimed, and the ignorant enlightened. Even the most precocious hear a ho-

gloomy dungeon the words of truth and love from the lips of pure and virtuous woman.

I believe the first Orphan's Asylum in our country was projected and sustained by the philanthropic efforts of the benevolent ladies in one of the Eastern cities.

Before the formation of the Education society, for the purpose of assisting poor and worthy young men to prepare for the ministry, the subject had called forth the prayers and efforts of a circle of pious women.

The memoirs of a lady, recently published, show that after the advanced age of seventy, one woman was instrumental in rescuing, even from the hands of vice, more than fifty victims of artifice, who would otherwise have been utterly lost to themselves and to the world.

What an insight into the heart, and the true manner of approaching it, do we gain by the labors of such women as Mrs Fry and Miss Dix. The gentle voice of woman, proclaiming the forgiving love of Jesus, and the efficacy of his blood to wash out the deepest stains of guilt, has caused many a desperate, despairing heart to look to "the Lamb of God who taketh away the sins of the world."

Even the famous manie could be made gentle by her looks of love and tones of gentleness, and his diseased imagination, shaping itself to gentle thoughts, fancied her surrounded by angels. And, indeed, is not the pure and elevated woman surrounded by gentle spirits that impart to her a strength and fervor and courage unknown to others?

MARIA.

LETTERS TO THE LADIES OF KENTUCKY.—NO. III.

Dear Sisters:—From our former inquiry into our duty as women, and the proper method of discharging it, we arrived at the conclusion that our position demanded of us a high and pervading moral influence, to be exercised in the spirit of love, towards every human soul on whom God has impressed his glorious image.

Said one of the most truthful and gifted writers of the age, "The first question to be proposed by a rational being is, not what is profitable, but what is right. Duty must be primary, prominent, most conspicuous, among the objects of human thought and pursuit." Acting in the spirit of this suggestion, we led to look about us for whatever of society may exist. The source of human suffering and degradation must be fearlessly explored; no false delicacy, no trifling sentimentality must be suffered to lead us to shrink from any exposures which the cause of truth and duty demands. Nor must our interest be consulted at the expense of others. This would be a fatal violation of the great law of love. To claim from others those compliances which we feel it would be degrading in us to render, is to strike at the root of all social well-being. If right is not immutable, inconceivable, growing out of the relations which God himself has created, and consequently made holy and inviolable, then are we mere creatures of accident, governed by passing circumstances, subject to no fixed law, and consequently, hold responsible to none. But do we find this position true? Is not every particle of matter subject to a fixed and immutable law? And would the great Author of intelligent mind, of conscious and reasoning existence, leave this crowning work of creation with no fixed law, no guide of unerring certainty, to direct its course? If there is no right, no ejection of being which results from man's relations to man, then all the laws of God are null and void. They are the laws of God, not of man, nor of the universe of suns and stars.

The violation of the law of love expressed in the beautiful language of our Saviour, "All things whatsoever ye do, that men should do to you, do ye even so to them," is like the violation of the all-pervading law of gravity in the Solar system. And as essential to the sun's keeping while.

The least confirmed but as one, not all That system only, but the whole must fall. Let earth, unbalanced from her orbit fly, Planets and suns run lawless through the sky. Let ruling angels from their spheres be hurled, Being on wheels, and world on world, Heaven's whole foundations to their centre go, And nature tremble to the throns of God."

Love, like the centripetal force, draws all intelligent beings towards God, the centre and sun, the fountain of life and light, and keeps up a harmonious revolution of every member of the vast intellectual system; while blind selfishness, rushing from the only sphere of happiness and usefulness which the Creator had ordained, involves itself and others in the darkness and misery and confusion chaotic that reign where the order and harmony of God is violated.

Seeking a new creation, not after the fall, and will of the great Projector of all the harmonic physical and moral natures in the wide universe, they rush upon schemes wrought with evil, and only evil; seeking evidently to elevate self, they of necessity cast down others, and the equal rule of God is violated, and his noble work de-based.

Perkins in no instance is this more fully and forcibly exhibited than in the institution of slavery. I care not what may be the complexion either of the oppressed or the oppressor, whether the sandy locks of the Scandinavian hung lightly over the temples of the self, or whether the swarthy Indian, or the sunburnt African, bend to their uprooted soil, man, the great crowning work of creation, the link between Earth and Heaven, the being created in the image of God, is degraded from his true sphere, and thrust into the circle designed alone for brute existence. The noble distinction between man and brutes consists in their moral and intellectual capacities, his being susceptible of influence from great and God-like motives. If then we acknowledge ourselves his followers, we are bound to follow his example of kindness and love in all our intercourses with our fellow beings.

But am I remissed, that though the sphere of man demands this of him, yet woman is by her position required to exhibit her obedience by a passive yielding spirit, and a modesty that shrinks from acting in any but the most retired walks of life?

"Peace on earth and good will to men," was the divine and harmonious announcement of the heavenly messengers who proclaimed to the humble shepherds the advent of the long anticipated Messiah, and his whole mission was emphatically designed to bring the whole human race into harmony with the laws of God, and consequently to lead them to seek the true interest of all who bear the impress of intelligent, accountable nature. If then we acknowledge ourselves his followers, we are bound to follow his example of kindness and love in all our intercourses with our fellow beings.

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emancipationist being a friend to the slave, he is evidently that man who is most inclined to stand out of the pale of his countrymen, and who dares to say that in any case, even change is made in their situation, they are worsened—particularly where the cause is inured with abolitionism.

Now, I will close by saying to all the emancipationists, that I disagree with them in their notion that I am a colored man, and believe strongly in that notion, and so well known, that not one of those good feeling, sympathizing gentlemen for the colored race will set one of their own slaves free, but to those that wish to rid their skirts of that dark spot that darkens our republican flag, I will consent with great reluctance to be a slave master, and I will do with those who have sold us, for I have many a plenty of funds yet in my treasury, they shall have the full value for their property and I will pledge myself to colonize them out of the State of Kentucky, to a climate more congenial to their taste.

Yours,

ROB'T. P. SNELL.

From the Ky. Compiler.

"We have just read a No. of the 'True American,' edited by CASSIUS M. CLAY. It is thoroughly abolitionist, and manifests such a recklessness of consequences and duties that we should never violate the latter without seeing that we were implicating the former.

We help to perpetuate that moral disorder that is brought upon the world all its guilt and misery, and how can we escape the consequences?" Certainly we cannot, unless God, for us, should change those great laws upon which lies vast creation hangs. The measure we mete unto men is the same as we are to be meted unto us.

As a faithful journalist, we should be derelict in our duty as women, and the proper method of discharging it, we arrived at the conclusion that our position demanded of us a high and pervading moral influence, to be exercised in the spirit of love, towards every human soul on whom God has impressed his glorious image.

Said one of the most truthful and gifted writers of the age, "The first question to be proposed by a rational being is, not what is profitable, but what is right. Duty must be primary, prominent, most conspicuous, among the objects of human thought and pursuit."

Acting in the spirit of this suggestion, we led to look about us for whatever of society may exist. We have graver ministers in hand now. We may, however, give the last mentioned small-fry a roasting.

A WARNING.

PRO-SLAVERY.

From the Hopkinsville (Ky.) Gazette.

We have nothing to say in this article about the candidates, either pro-slavery or anti-slavery, nor about those voters who may be governed by personal likes and dislikes, in bestowing their suffrages. We have graver ministers in hand now. We may, however, give the last mentioned small-fry a roasting at another time.

As a faithful journalist, we should be derelict in our duty as women, and the proper method of discharging it, we arrived at the conclusion that our position demanded of us a high and pervading moral influence, to be exercised in the spirit of love, towards every human soul on whom God has impressed his glorious image.

Said one of the most truthful and gifted writers of the age, "The first question to be proposed by a rational being is, not what is profitable, but what is right. Duty must be primary, prominent, most conspicuous, among the objects of human thought and pursuit."

Acting in the spirit of this suggestion, we led to look about us for whatever of society may exist. We have graver ministers in hand now. We may, however, give the last mentioned small-fry a roasting at another time.

A WARNING.

From the Hopkinsville (Ky.) Gazette.

THE TRUE AMERICAN

"GOD AND LIBERTY."

LEXINGTON, TUESDAY, JULY 29.

The Editor has been prevented, by serious indisposition, from devoting any attention to this No. of the True American. An attack of fever has confined him to his room for the last eight or ten days, and we fear, may keep him there for two or three weeks longer. Any defect noticeable in the paper during his illness will, therefore, be attributed to the proper cause.

THE INFLUENCE OF PUBLIC OPINION.

It has been said by an able writer, that the age we live in is distinguished by an "increased consciousness of soul,"—may it not be said, with equal justice, that it is also divided from all others, by superior influence of public opinion? Men, in all times, have desired fame, and worshipped glory—chiefly actuated by the applause of the multitude—for we well know that the approbation of God is not to be obtained by acts prompted by mere enthusiasm and ambition. But in old days, there was no fixed standard of public sentiment; and its fluctuations were met by corresponding acts—of the most heroic virtues—or the most atrocious crimes. It was reserved for this age, to wring the essence of human wisdom from the whole past and present, and enshrine it as a great and abiding principle—under the name of *Public Opinion*.

In no preceding period of the history of man—has the "juste milieu" been observed, between heroism and cowardice: between the despots, and the martyr: between the aristocracy and commonalty of England. There, although a man is born to hereditary honor, wealth and station, while another is consigned to the most abject poverty and degradation, from his birth, both are protected equally behind the broad shield of the law, and crime is punished with the same severity in each. Here impunity follows the footsteps of every man—who has free license to bathe his hands daily in the blood of his dearest friends, to desecrate the most sacred ties, and to commit the most horrible offences, provided that in the day of his trial, he can muster enough influence to suborn testimony, to pack a jury or to procure a pardon. We give utterance to no doubtful hypothesis, when we assert that there is not a man in the community who does not know that he will escape all punishment for taking the life of his fellow-men, beyond a probable confinement in the jail for a few weeks or months. To those who are disposed to challenge the truth of this statement, we would say, recollect your oft-repeated opinions—look into your consciences and we are very much mistaken if you do not there find a monitor who will bear us out fully in it. What then becomes of our boasted equality? Who is so hardy as to assert the existence of its practical presence among us, when the motto of "mercy to the powerful, rigor to the impotent" is recognized as a ruling principle in the administration of our criminal laws?

The causes of this state of things, so inimical to human happiness, may be traced to the nature of governments, which partook, in ancient times, always more or less, of individual character, to the bigotry, and variety of religious worship, which as often sanctified crimes, as it sanctified virtue—and to the want of education, which, from the scarcity of books, could never be universal.

From the very reverse of all these circumstances, has sprung to life the presiding genius of this age—a ruler, the most impartial, the most inexorable; yet the most just, and benign, that has ever swayed the globe. Like the Popes of the middle ages, he appoints Kings of the earth to their places, and regulates their deeds. Branded by his displeasure, we behold them exiled from their palaces, to roam the world like Cain, or chained, Prometheus-like, to rock—"gnawed by theullen vulture of remorse." The hermit Empire, that for years unnumbered in the minds of men, has closed her doors on the intercourse of nations, has, at last, thrown wide her portals, at the voice of public opinion, and revealed her mysteries. The Czars of Russia—who laughed refinement to scorn, and gloried in their savage defiance of civilized customs, have been obliged, in self-defence, to accept from the hands of public opinion the amenities of life, and the forms of society. The apathetic Turk, who so long resisted the arms of the world—"never less conquered, than when compelled to yield"—has shaken off his sloth, and risen in the energy and vigor of manhood, to meet the sunny smile of the genius of the Century. Yet in the face of all these facts, there are those who still venture to oppose his dictates, and scorn his menaces; or, with hollow mockery, even more daring—to set up a false idol under his name, moulded and worshiped like the golden-calf of Aaron in the midst of a barren and sterile wilderness. As the return of Moses was the signal of the destruction of the effigy, so must the right ultimately triumph; and well may it be for those who worship in blindness, and stubbornness, the work of their own hands! if the similes go not farther. Let it be remembered that the people who gave their gold and jewels to form a beastly God, are now scattered to the four corners of the world, and their nation erased from its surface.

The vision of the Transcendentalists is brought almost within the scope of human reason when we contemplate the perfection to which public opinion has attained—for like the God, whose type it is, no generalities are too vast, no details too minute, for its grasp and observation. Its penetrating eye has gone into the cells of the pauper, the felon, and the madman; and illumined, like a sunbeam, those drear and miserable abodes. That clear and luminous gaze, is now turned full on the slave, and the slaveholder. Already has its effects been felt—for like destiny itself, that effect is inevitable, if not immediate. Already has it arrested the whip in the hands of the task-master—covered the habitation of the slave from the storms of heaven—increased his allowance of food and raiment—shortened his hours of toil, and lengthened his hours of repose. 'Tis well!—'tis much!—but not enough—more will be conceded.

Concessions must be made, but let all be contented to see them gradually fulfilling the great work of the age; that which when accomplished will be another distinguishing feature of our time—another testimony to the power of public opinion—Emancipation.

This cannot be better concluded than with these noble lines of Alfred Tennyson's: "For I doubt not, through the ages—once increasing power runs, And the thoughts of men are widened, with the process of the suns; Soon the common sense of most shall hold a bright realm in awe, And the world shall slumber, lapt in universal law." Till the war-drums throb no longer, and the battle flags are furled, In the Parliament of men—the federation of the world."

FINE IN NEW YORK.—The account of the tremendous conflagration in New York city, copied from the Tribune, in another column, will be read with deep interest and commiseration for the unfortunate sufferers

in this, the second great calamity from fire with which New York has been visited. In destruction of life and property this conflagration is but little, if at all behind that which visited the city in 1835. But a short time since, the account of the burning of a large portion of Pittsburg asounded the ears of the nation, and now, in quick succession, follows another similar awful calamity to a sister city. The year '45 bids fair to be made memorable as the year of great fires.

OUR CRIMINAL LAWS—THEIR MAL-ADMINISTRATION.

Many circumstances which have lately transpired in Kentucky and several of her neighboring States, tend to the conviction that our criminal laws are a mockery, and judicial investigations into criminal offenses farce. No other than the condition in life of the accused are required to form a just opinion of their probable punishment. Influence, whether the fruit of wealth, popularity or family or party connexions, not unfrequently supplies the place of all evidence, and after going through with the mockery of a trial, turns the offender loose upon society to commit new outrages. The most violent atrocities, such as would bring the blush to the cheek of the barbarous savage and harrow the souls of the stoutest men, go unpunished with-out even a rebuke. Nor is this all. For while one class is licensed to commit all the crimes known to the calendar, another and weaker one is held subject to the strict letter of the law and its severest penalties. We hold this to be neither justice, equity, law or republicanism. The distinction between the influential and unimportant classes here, is more strongly marked than between the aristocracy and commonalty of England. There, although a man is born to hereditary honor, wealth and station, while another is consigned to the most abject poverty and degradation, from his birth, both are protected equally behind the broad shield of the law, and crime is punished with the same severity in each. Here impunity follows the footsteps of every man—who has free license to bathe his hands daily in the blood of his dearest friends, to desecrate the most sacred ties, and to commit the most horrible offences, provided that in the day of his trial, he can muster enough influence to suborn testimony, to pack a jury or to procure a pardon. We give utterance to no doubtful hypothesis, when we assert that there is not a man in the community who does not know that he will escape all punishment for taking the life of his fellow-men, beyond a probable confinement in the jail for a few weeks or months. To those who are disposed to challenge the truth of this statement, we would say, recollect your oft-repeated opinions—look into your consciences and we are very much mistaken if you do not there find a monitor who will bear us out fully in it. What then becomes of our boasted equality? Who is so hardy as to assert the existence of its practical presence among us, when the motto of "mercy to the powerful, rigor to the impotent" is recognized as a ruling principle in the administration of our criminal laws?

ish, far from them, that morbid sympathy which has already inflicted inexcusable injury on our society—manifest firmness and integrity in the discharge of their duty and establish the principle, once for all, that so far as they are able to determine, by a just exercise of their reasoning faculties, the guilty shall be punished and the innocent alone shall escape.

"The Evening Mirror, strange to say, joins with the Philadelphia Ledger in misrepresenting Mr. C. M. Clay's language on dueling. Why not trust your readers to judge of what he says? It would take a little room to give Mr. Clay's letter, and then give the truth, and take a misrepresentation. Brooklyn Eagle onto—N. Y. Tribune."

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From The New York Tribune of the 19th.
NEW YORK CITY.
Half-past 9 o'clock, A. M.

TERRIFIC FIRE!

Two Hundred Stores and Buildings on FIRE—FIVE MILLIONS of PROPERTY DESTROYED—SEVERAL LIVES LOST!!!—One of the most terrific fires that ever occurred in this City, broke out this morning about 3 o'clock. It originated, we believe, in a Soap Chandler in New street and communicated to the store along side and thence to the rear of a building in Broad-street, which contained a large quantity of salt petre. The explosion which took place from the ignition of this combustible matter was tremendous and was felt and heard in almost every part of the City.—Blue flames issued through the ruins and extended over the entire street, broad as it is, say 100 feet, and communicated the fire to the stores on the opposite side.

Engines No. 5 and 42, we believe, were the first on the spot, and were greatly exposed at the time of the explosion, but none of the members, so far as we could learn, were seriously injured.

Three of No. 46 are missing. The roll was called after the explosion.

No. 14 was buried at one time, but was got out.

They are carrying off disabled firemen. Engine Company No. 22 was attached by hose and could not be rescued from the flames and was burnt.

One of her men was missing, and it is feared that he was on the store at the time of the explosion.

P. S. We learn that the missing man is found.

In Broadway at half past 4 almost the entire block, commencing at Waverly street and extending down to Beaver street was in flames. We could only gather a few particulars.

44. Broadway,
46. Sevin & Brother,
50. Dwelling House,
52. Furniture Store,
54. C. Boorman, Jr.
Wm. W. Branch,
Sifken & Ironside,
Waverly House,
Broadstreet on both sides, commencing at Nos. 15 and 18 on each side respectively, and extending almost down to Beaver street, we can only give the following particulars:

62. Conklin & Farrington,
63. T. Lewin's Copperage,
64. C. Brady, Grocer,
55. Sign Old Shippers Press,
Alfred E. Kemp,
56. Tucker & Lightburn,
54. Middleton & Co.

HALF-PAST FOUR.

When the fire reached No. 49 in Broad-street, the store of John B. Lasala, we thought it would be arrested in that direction, but we noticed the iron shutter most exposed and nearest the fire was open. We have no hopes of the building.

Beaver street.—At half past four the rear part of the stores on the east side of Beaver street, were mostly on fire, and it was thought doubtful if they would be saved. We saw them cutting into the front door of A. Seignette with an axe.

The Merchants' Exchange was at one time considered in danger.

Great exertions are making to prevent the fire from crossing Broadway.

We are enabled to announce that the terrible conflagration which has devastated so important and wealthy a portion of our City, has yielded to the untiring and well-directed exertions of our gallant Firemen, and is now subdued. Never was fight so fiercely contested—never was battlefield so thickly strewn with wrecks and trophies. We have just returned from our third exploration among the smoking ruins, and are enabled to describe accurately the geographical extent of the calamity. Coming down Broadway, the first building burnt is the Waverly House, on the corner of Exchange street.

Next to the Waverly House was No. 56—a large four story building, occupied by Stamford & Smith as a Cabinet and Chair Factory—entirely destroyed. The stock was very large and costly.

No. 54—occupied by C. Boorum, Jr. as an extensive Clinch Factory—entirely destroyed. Stock very large and valuable.

No. 52—occupied by N. L. Branch, Furniture and Cabinet-ware—entirely destroyed. Large and expensive stock of Fashionable Furniture.

All the above were large four-story buildings, and filled with goods from roof to basement. It is of course impossible to state the exact amount of loss, insurance, &c., as the owners themselves do not yet know how they stand.

No. 50—Fine Brick Dwelling, totally destroyed—notching saved.

Nos. 48, 16, 44, 42, 40, 38, 36, 34, 30, 28, 26, 24, 22, 20, 18, 16, 14, 12, 10, 8, 6, 4 and 2, Broadway, East side, 100 ft. long, and 20 ft. wide, all in a mass of flame, and look like an immense glass furnace—while ever and anon thundering tottering wall, sending up a column and flame and burning dust, which spreads like a pall of fire over the sky and showers a hail-storm of living coals and flaming brands over the crowds which horribly throng and suffocate the streets in every direction for a mile around.

7 o'clock, A. M.

We have this moment returned from the scene of the Conflagration, with eye, heart and brain oppressed with the sublime and appalling spectacle. The whole area between Broad street, Exchange Place, Beaver street and Broadway, up to Waverly House, is one vast amphitheatre of blood-red flame sweeping like a hurricane on fire, falling walls, smoke, and cinders flying like gigantic meteors all ways at once.

The flames have approached within two doors of the Public Store, No. 12 Broad, containing an immense amount of valuable goods of all sorts, and it will hardly be saved.

The fire, it is believed, will not stop short of William street and the exchange; and the fierce wind, which has been raised by the terrible force of the flames, is driving the Conflagration furiously toward the South and East. There is no calculating where it may be stopped, this side of the upper part of the building.

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7 o'clock, A. M.

MISCELLANY.

From the Youth's Visitor.
The following is the first poetical effort of a very
young girl in Kentucky. There are lines in it of
great beauty.—*Ed. 1st*.

THE BLIND BOY
He sat in his room in a dream,
Though all to him was dark, the beam
Played with his golden hair,
He pressed the sweet flowers fondly given,
Their incense lightly caught,
And raised his sightless orb to heaven,
In calm and holly thought!

He sat in beauty! though the glow
Still made there cast a shade of woe,
That words could never speak;
But this was sorrow's chastened smile,
Ne'er murmuring at the bright
That darkly hid from him the while.

The hallowed bough of light!

He sat in beauty! like a thing
That feels itself alone,
A bird that never plumed its wing,
A blossom'd rose o'erthrown!
He heard no fatal step的脚步声,

He smelt no fragrance of blisse,

He knew his mother's gentle call,

And felt her fond kiss!

He died in beauty! while the hand
Of Love was on his brow,

When soothing tones from kindred hand

In prayer were whispered low;

He died! while round the chilling breath

O'er him wildly swept,

When loveliest flowers passed to death,

And all around him wept!

He sleeps in beauty, 'neath the shade
Of yonder spreading tree,
Where fond affection did his head,
And where the sunbeam did his cheek;

And there the strandlet's rippling sound,

And fragrant myrtles shed

Their sweets and melody around

The beautiful—the Dead.

ROSSANNA.

THE RIGHTS OF WOMEN
If we desire to ascertain the progress of
a nation in civilization, we cannot do better
than make ourselves acquainted with the
condition of the female sex therein. The
savage shoots the deer and returns home to
order the unfortunate drudge, his squaw,
to the woods to seek and draw it home.
He abandons his old encampment, burdened
with nothing but his gun and ammunition,
leaving it to her to strike the tent, and attend
to the transportation of its contents.

The Russian woman participates in all
the labors of her husband, and works herself
when intemperance prevents him from so
doing. On the Rhine, the traveller is
struck with the sight of the women, with
ropes over their shoulders, dragging up
against a powerful current, the large ves-
sels used on the river. In Switzerland, he
sees them acting as boatmen, and in France,
laboring in the field with an assiduity equal,
if not superior, to that of their husbands.

In the north of England, they still labor in
the field, and throughout the country, women
of all ages are employed in the factories.

In the United States, north of Mass-
on and Dixon's line, women are never, we
believe, engaged in field labor, except
among the Germans of this State, who
preserve, still, too much of the habits of
their forefathers in this respect. In facto-
ries their employment almost universally
ceases with marriage, as their husbands
can, if they will, find means to support
them and their families, leaving them to
confine themselves to their homes, and the
education of their children.

In no part of the world are they so entirely exempt
from severe labor as in this. M. Cheva-
lier says, and justly, that "not only does
the American mechanic or farmer relieve,
as much as possible, his wife from all se-
vere labor—all disagreeable employments—
but there is also a relation to them, and
to women in general, a disposition to oblige
that is unknown in France, even among
men who pride themselves upon cultivation
of mind, and literary education."

Every step in the progress of civiliza-
tion tends to the establishment of equality
of rights between the sexes. In the slave-
holding states, woman is the slave of man.

In the more advanced stages, she is
found his companion and friend, the de-
pository both to economy and taste, and
the adviser of his actions. In the first, she
is herself, the property of another. In

the last, her claims to the possession of

property are admitted, but the admission is
made slowly, and with extreme reluctance.

There is, in the stronger sex, too much
of the old leaven to admit the full develop-
ment of any equality of rights.—

Much has been done in this country, but
much still remains to be done. The law
still recognises in the husband the right to
a disposal, by will, of all his personal prop-
erty, however acquired. He may have re-
ceived a large portion of it with his wife,
or he may have been greatly indebted to
the aid of her relations and friends for his
success in acquiring it. He may have
owed to her advice the adoption of a course
that resulted in its acquisition, and she may
have united with him in his labor of body
and mind, yet the law recognises in her no
right to any portion of it. If her husband
have chanced to invest any portion of his
fortune in real estate, she may claim her
third thereof, but if it remain in the form of
bonds, mortgages, stocks, or money, she
is dependent upon the bounty of her hus-
band for all provision after his decease.

Here is a state of things that should not
be permitted to continue for an hour longer
than is necessary to make a change. If
the whole property consist of real estate,
the widow is entitled to claim one third of
it, and if this be just, as it certainly is,
why should she be longer left dependant
upon the bounty of her husband? How
few husbands are entitled to be intrusted
with such control, may be judged from the
numerous extraordinary wills that this
city, even within a few years, can produce:

wills, by which widows are left, but inade-
quately provided for, during their widow-
hood, but cut off from all support should
they think proper to enter again the matri-
monial state; and others by which they
have five, ten, or fifteen per cent. of the
property, and are left in a state of poverty
compared with the manner in which they
have been accustomed to live. The man
who makes provision for the continu-
ance of widowhood, on pain of destitution,
is precisely the one who would be most
likely to forget his deceased wife, and to
avail himself of the fortune received with
her, for the support of another, as early as
decency would permit a change of condition.

No man of proper feeling could im-
pose such a restriction, because no such
man could view his wife as a slave, subject
to his control during life and after the
close of it.

Even with men of the best feelings, very
great mistakes are made, for want of proper
consideration of the rights of women:
a consideration that never will be
given, until the law shall give the power
to assert them. Many such men, after hav-
ing kept in their hands during life, the
income thereof in the performance of acts
of kindness and benevolence, forget that
their successors—their widows and children—
might, with perfect propriety, be
permitted to imitate the example thus set
them, and busy themselves at the close of
life, in making such a disposition of the
capital as should effectually prevent those
successors from indulging any such good
disposition, however much disposed to do so.

We have before us at this moment, a
will, the contents of which are passing
through the newspaper, with great appro-

pation on the part of editors generally, by
which a fortune of about \$100,000 is thus
divided:

Widow	\$15,000
4 Children	40,000
Societies	50,000
Total	105,000

This is characterised as an act of great
liberality. To whom? Is there here any
liberality to the partner of his bosom, who
is thus, perhaps, compelled to vacate the
house in which she had spent a large portion
of her life—to discharge her servants
to sell her books—to forego the charities
in which she had been accustomed to in-
dulge—to dispense with the performance
of her usual acts of kindness to her rela-
tions and friends? Certainly not! Is there
any liberality in depriving his children of
the power to contribute their mites in aid
of the purposes for which these societies were
instituted, and in thus depriving them of
the pleasant feelings resulting from the
performance of acts of duty? As certainly
not! Is liberality displayed in retaining
the enjoyment of property during life, and
at the close thereof, when it must be
relinquished, appropriating it to public pur-
poses, thereby placing a blemish on the
reputation of the benefactors of literary and
religious institutions? We think not. On
the contrary, we deem it the purest selfish-
ness, and we hope to see the time when
such appropriations shall be satisfactorily
adjusted before the claims of the testator
to immortality shall be admitted.

Whatever may be the justice of permitting
them to seek posthumous reputation by
the appropriation of a fair share of
their fortunes, there can be none in per-
mitting them to enjoy the control of a larger
share of their property in real estate. We
trust speedily to see an amendment of
the law, establishing the right of the widow
to such a share, and will hail it as a
great step in the progress of civilization.
It is time that the rights of women to sup-
port, in their widowhood, should cease to be
dependent upon the accident of the form
of the investments their deceased hus-
band may have made.—*Boston Daily
Times.*

WHAT DO YOU PROPOSE?—We have often
been asked, What do the Friends of Association
propose to themselves, in the reform to
which they are devoted. Let us answer
in a few words—by the systematic organi-
zation of labor, to make it more efficient,
productive, and attractive; in this way, to
provide for the abundant gratification of
all the intellectual, moral, and physical
wants of every member of the Association;
and thus to extirpate the dreadful inequalities
of external condition, which now make many
aspects of society so hideous; and to
make all go forward in the same hand writing;

100th letter B, various dates and payable to dif-
ferent persons signed G. C. Gwathmey, Cashier,
and W. H. Pope, President, signatures well ex-
ecuted. Stamps are stamped across the face "Mas-
sachusetts Commercial College, South-East
corner of Main and Fourth-streets, Cincinnati."
100th letter C, payable to B. Millikin, dated Oct. 6,
1833. The signatures coarse and the ink much
paler than in the genuine note. Others of the
same denomination and date, are payable to W.
Nesbit.

BANK OF KENTUCKY AND BRANCHES—5th made
payable to different persons of the different Branches
and various dates, signed G. C. Gwathmey,
Cashier, W. H. Pope, President, signatures and
filling same hand writing—the ink of a bluish tint.
They may be detected by observing the circle on the
right and left of the vignette. In the genuine note
a perfect wreath surrounds the figure 5. On the
counterfeit it is but partially formed, and the en-
closing very imperfect. The whole appearance of
the counterfeit is calculated to deceive all but
judges.

100th letter A, various dates and payable to dif-
ferent persons signed G. C. Gwathmey, Cashier,
and W. H. Pope, President, signatures well ex-
ecuted. Stamps are stamped across the face "Mas-
sachusetts Commercial College, South-East
corner of Main and Fourth-streets, Cincinnati."
100th letter B, payable to R. S. Todd, letter A, dated
June 16, 1829. John I. Jacob, President, G. C.
Gwathmey, Cashier, badly executed. The figure
is shorter than the genuine and the top line
there is a cross (x) before the word Director.

100th letter C, payable to John F. Campbell.

100th letter D, payable to R. S. Todd, letter A, dated
June 16, 1829. John I. Jacob, President, G. C.
Gwathmey, Cashier, badly executed. The figure
is shorter than the genuine and the top line
there is a cross (x) before the word Director.

100th letter E, payable to T. Scott, Cashier,
John Tilford, President, signatures well ex-
ecuted. Stamps are stamped across the face "Mas-
sachusetts Commercial College, South-East
corner of Main and Fourth-streets, Cincinnati."
100th letter F, payable to T. Scott, Cashier,
John Tilford, President, signatures well ex-
ecuted. Stamps are stamped across the face "Mas-
sachusetts Commercial College, South-East
corner of Main and Fourth-streets, Cincinnati."
100th letter G, payable to T. Scott, Cashier,
John Tilford, President, signatures well ex-
ecuted. Stamps are stamped across the face "Mas-
sachusetts Commercial College, South-East
corner of Main and Fourth-streets, Cincinnati."
100th letter H, payable to T. Scott, Cashier,
John Tilford, President, signatures well ex-
ecuted. Stamps are stamped across the face "Mas-
sachusetts Commercial College, South-East
corner of Main and Fourth-streets, Cincinnati."
100th letter I, payable to T. Scott, Cashier,
John Tilford, President, signatures well ex-
ecuted. Stamps are stamped across the face "Mas-
sachusetts Commercial College, South-East
corner of Main and Fourth-streets, Cincinnati."
100th letter J, payable to T. Scott, Cashier,
John Tilford, President, signatures well ex-
ecuted. Stamps are stamped across the face "Mas-
sachusetts Commercial College, South-East
corner of Main and Fourth-streets, Cincinnati."
100th letter K, payable to T. Scott, Cashier,
John Tilford, President, signatures well ex-
ecuted. Stamps are stamped across the face "Mas-
sachusetts Commercial College, South-East
corner of Main and Fourth-streets, Cincinnati."
100th letter L, payable to T. Scott, Cashier,
John Tilford, President, signatures well ex-
ecuted. Stamps are stamped across the face "Mas-
sachusetts Commercial College, South-East
corner of Main and Fourth-streets, Cincinnati."
100th letter M, payable to T. Scott, Cashier,
John Tilford, President, signatures well ex-
ecuted. Stamps are stamped across the face "Mas-
sachusetts Commercial College, South-East
corner of Main and Fourth-streets, Cincinnati."
100th letter N, payable to T. Scott, Cashier,
John Tilford, President, signatures well ex-
ecuted. Stamps are stamped across the face "Mas-
sachusetts Commercial College, South-East
corner of Main and Fourth-streets, Cincinnati."
100th letter O, payable to T. Scott, Cashier,
John Tilford, President, signatures well ex-
ecuted. Stamps are stamped across the face "Mas-
sachusetts Commercial College, South-East
corner of Main and Fourth-streets, Cincinnati."
100th letter P, payable to T. Scott, Cashier,
John Tilford, President, signatures well ex-
ecuted. Stamps are stamped across the face "Mas-
sachusetts Commercial College, South-East
corner of Main and Fourth-streets, Cincinnati."
100th letter Q, payable to T. Scott, Cashier,
John Tilford, President, signatures well ex-
ecuted. Stamps are stamped across the face "Mas-
sachusetts Commercial College, South-East
corner of Main and Fourth-streets, Cincinnati."
100th letter R, payable to T. Scott, Cashier,
John Tilford, President, signatures well ex-
ecuted. Stamps are stamped across the face "Mas-
sachusetts Commercial College, South-East
corner of Main and Fourth-streets, Cincinnati."
100th letter S, payable to T. Scott, Cashier,
John Tilford, President, signatures well ex-
ecuted. Stamps are stamped across the face "Mas-
sachusetts Commercial College, South-East
corner of Main and Fourth-streets, Cincinnati."
100th letter T, payable to T. Scott, Cashier,
John Tilford, President, signatures well ex-
ecuted. Stamps are stamped across the face "Mas-
sachusetts Commercial College, South-East
corner of Main and Fourth-streets, Cincinnati."
100th letter U, payable to T. Scott, Cashier,
John Tilford, President, signatures well ex-
ecuted. Stamps are stamped across the face "Mas-
sachusetts Commercial College, South-East
corner of Main and Fourth-streets, Cincinnati."
100th letter V, payable to T. Scott, Cashier,
John Tilford, President, signatures well ex-
ecuted. Stamps are stamped across the face "Mas-
sachusetts Commercial College, South-East
corner of Main and Fourth-streets, Cincinnati."
100th letter W, payable to T. Scott, Cashier,
John Tilford, President, signatures well ex-
ecuted. Stamps are stamped across the face "Mas-
sachusetts Commercial College, South-East
corner of Main and Fourth-streets, Cincinnati."
100th letter X, payable to T. Scott, Cashier,
John Tilford, President, signatures well ex-
ecuted. Stamps are stamped across the face "Mas-
sachusetts Commercial College, South-East
corner of Main and Fourth-streets, Cincinnati."
100th letter Y, payable to T. Scott, Cashier,
John Tilford, President, signatures well ex-
ecuted. Stamps are stamped across the face "Mas-
sachusetts Commercial College, South-East
corner of Main and Fourth-streets, Cincinnati."
100th letter Z, payable to T. Scott, Cashier,
John Tilford, President, signatures well ex-
ecuted. Stamps are stamped across the face "Mas-
sachusetts Commercial College, South-East
corner of Main and Fourth-streets, Cincinnati."
100th letter AA, payable to T. Scott, Cashier,
John Tilford, President, signatures well ex-
ecuted. Stamps are stamped across the face "Mas-
sachusetts Commercial College, South-East
corner of Main and Fourth-streets, Cincinnati."
100th letter BB, payable to T. Scott, Cashier,
John Tilford, President, signatures well ex-
ecuted. Stamps are stamped across the face "Mas-
sachusetts Commercial College, South-East
corner of Main and Fourth-streets, Cincinnati."
100th letter CC, payable to T. Scott, Cashier,
John Tilford, President, signatures well ex-
ecuted. Stamps are stamped across the face "Mas-
sachusetts Commercial College, South-East
corner of Main and Fourth-streets, Cincinnati."
100th letter DD, payable to T. Scott, Cashier,
John Tilford, President, signatures well ex-
ecuted. Stamps are stamped across the face "Mas-
sachusetts Commercial College, South-East
corner of Main and Fourth-streets, Cincinnati."
100th letter EE, payable to T. Scott, Cashier,
John Tilford, President, signatures well ex-
ecuted. Stamps are stamped across the face "Mas-
sachusetts Commercial College, South-East
corner of Main and Fourth-streets, Cincinnati."
100th letter FF, payable to T. Scott, Cashier,
John Tilford, President, signatures well ex-
ecuted. Stamps are stamped across the face "Mas-
sachusetts Commercial College, South-East
corner of Main and Fourth-streets, Cincinnati."
100th letter GG, payable to T. Scott, Cashier,
John Tilford, President, signatures well ex-
ecuted. Stamps are stamped across the face "Mas-
sachusetts Commercial College, South-East
corner of Main and Fourth-streets, Cincinnati."
100th letter HH, payable to T. Scott, Cashier,
John Tilford, President, signatures well ex-
ecuted. Stamps are stamped across the face "Mas-
sachusetts Commercial College, South-East
corner of Main and Fourth-streets, Cincinnati."
100th letter II, payable to T. Scott, Cashier,
John Tilford, President, signatures well ex-
ecuted. Stamps are stamped across the face "Mas-
sachusetts Commercial College, South-East
corner of Main and Fourth-streets, Cincinnati."
100th letter JJ, payable to T. Scott, Cashier,
John Tilford, President, signatures well ex-
ecuted. Stamps are stamped across the face "Mas-
sachusetts Commercial College, South-East
corner of Main and Fourth-streets, Cincinnati."
100th letter KK, payable to T. Scott, Cashier,
John Tilford, President, signatures well ex-
ecuted. Stamps are stamped across the face "Mas-
sachusetts Commercial College, South-East
corner of Main and Fourth-streets, Cincinnati."
100th letter LL, payable to T. Scott, Cashier,
John Tilford, President, signatures well ex-
ecuted. Stamps are stamped across the face "Mas-
sachusetts Commercial College, South-East
corner of Main and Fourth-streets, Cincinnati."
100th letter MM, payable to T. Scott, Cashier,
John Tilford, President, signatures well ex-
ecuted. Stamps are stamped across the face "Mas-
sachusetts Commercial College, South-East
corner of Main and Fourth-streets, Cincinnati."
100th letter NN, payable to T. Scott, Cashier,
John Tilford, President, signatures well ex